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M2008

Group IV

Westtown

Saturday March 20, 1971

PART ONE

MR. NYLAND: There are a few things I want to mention. The first has to do with meetings. I listen, as you know, to practically all of them - in any event, as much as I can. Particularly Mondays and Thursdays here in Warwick. The past Monday I talked in New York, and it was obvious, I think, from some of the remarks I made, that they have reference to those meetings. I've listened to Thursday. What will I tell you? It's bad. Even the after=meeting is not right. Unfortunately a little bit of disagreement. Also that was wrong.

What is the purpose of such meetings? To learn. You want to teach? It's all right. You must know what you are teaching. When you don't, you must learn to know. You must find out. You must talk together. You must read. You have to discuss things. You don't do that all the time, and perhaps not necessary all the time. But when one has a meeting, and particularly when you belong to the nucleus, you have a responsibility. That is, you are there for a definite pur= pose, perhaps to help others, to create, if you can, a united front and, if you kn don't know, to try to work towards that. The meeting was quite dead, not at all right, not at all like a meeting should be. Not enough questions. Perhaps because of the tape, I could hear, not loud enough; the other side was not recorded. Why? Why can't you be careful? What is wrong? Where is the interest? It's quite all right if you don't want to make tapes. It's quite all right even if you don't

want to listen to what I have to say about it. You can go on your own. You can talk about Gurdjieff from beginning to end. You can Work as much as you can and have understanding. I will n ot quarrel with you. Only when you ask, or when you do certain things that I have asked you to do, then I become concerned. And when I ask you to conduct a group, you do it in my name. And if you do it the way you have done it, sometimes with the best of intentions, it's not in my name. It's your own na,e what you think.

The question of task, what is a task, at such a meeting. That you straighten things out. That you really can talk, not run away because of some little nonsense that you happen to disagree with. Even if you are right. Even if certain statements are quite obnoxious. Even if there is a misunderstanding of Work and task, and the reason, and why you are there as a nucleus. When you have a responsibility to answer to people who come who want questions answered, and you don't, because you don't for yourself. You don't know. Admit that. You really don't know.

For next week I suggest the nucleus only meets. And the nucleus talks about their own Work, not about the Work of someone else. In the meantime, those who come to that group, they can listen to a tape somewhere, wherever you want to listen. My suggestion is that you listen to some tapes that perhaps you remember. There were tapes that have been played--we have been playing tapes on Wednesday in New York - that maybe they contain some information from meetings, perhaps some you remember. Perhaps you would like to hear it again. Arrange for it. Don't think that you already know enough to ask questions even, let alone to answer them, unless you wish to Work and learn. And when you want to learn, it's right. Then there is patience. But not when you are flippant and sometimes serious and sometimes not.

How is it sometimes with Work? Maybe that you don't want to. And

then you justify yourself that you don't want to, instead of saying I am sorry, I am sorry I don't want to. I wished I want to. When you want to give an example or when you feel that you are honest and even that you cannot always say, I want to Work. Maybe you cannot Work, but the attitude towards it?

Where is your Work during the day? Not at the meeting. Where is your behavior during the day? For two or three days, no thought of Work or no Wish, then all of a sudden --- and then you think you can come to a meeting? When it is demanded of you to listen to a question that you have to answer, that is also demanded. When there id a task given, perhaps you could have a task with someone, maybe not the same task. But the fact that you have one and someone else has one, that will help you to do your task if you know that someone else is also having a task for Work. For Work. Become clear about that. We are here for Work, not for anything else. We are not here to be friends primarily. I hope you can appreciate each other and become friends on the basis of a willingness to understand what you are here for. It has to go deeper than that. That you need it. As you know, there is an opportunity of doing something about yourself. To save your soul one says sometimes. To help create one, or at least to make your life a little bit more stable, in equilibrium, with more understanding, to be able to Work together and have a basis for Work.

You see, maybe soemtimes i've gone at it the wrong way. Maybe I have for some time helped you too much. I accuse myself in having talked do often and so many meetings now available on tape, which of course you borrow. But there are so many. You surely cannot borrow them all. And maybe lots of them you

will never listen to. That may be quite right. Still, I don't think it is right.

I look at my books once in a while and I sit and look and I say to myself, how many books there on the bookshelf that I will never touch again. It is not that I think I will die soon, but I think that time is important and that you must not waste too much. Perhaps I am wrong in having followed you a little too long. And I said at lunch, we will go through the period of voluntarily wishing to Work and to stand on your feet, and to go through intentional austerity. What do I mean? Both bear reference to the different ways we are active in trying partly to make a living, partly to consider such activities as the fruit of a tree. I've talked about that many times. I remember the last time, on the West Coast in Sebastopol at the Land. I talked about that again, on activities - what is the purpose, why do we want it, is it right? I have given enough towards it to see if it could stand on its own feet, such activities. And I have come to the conclusion that I let you walk now, and I will not hold your hand. I've said it a few times ago, a few months maybe. I will withdraw from that. And recently I said, you are on your own. And you have to see how to make ends meet.

I will stop paying too much money. I will have to teach you that you must learn how to live within your means. You do that, of course, in many ways, but don't be mistaken that you have to do it for the sake of Work. If you are engaged in any kind of activity at the present time, I will not furnish you any money. You have to make it with your activity. And if you cannot do that because partly it's difficult, you do some other work to earn more money. And if that will not allow you to continue with the activity, or you cannot arrange for it in some way or other, then

do with it. Guesthouse, we reduce activities at the guesthouse. We make it a guesthouse, it can be right. Woodworking shop, same thing. Barn or whatever, there is repair. Country woman needle work, and so forth, also on their own feet. And if they can not do it, they can not do it. Even including offices, CBA, I want to have that supported, if you can, you find out. We can talk about all these things. But I am quite serious about it. I want you to do the work. I have had much too much worry. But it's not for that reason. Because I have already talked about it before, that you have to learn how to fend for yourself, how to rely on your own ability, your own initiative. On the things that you feel you can do, then do them. If you can not do them, do something else. Make ends meet if you have to, anyway you wish, inside the Barn of outside. Inside our group or outside. I am not keeping you.

Someone had a little bit of a drawing on the bulleting board. A little bit of a funny one, but to some extent, to tell you the truth, it stinks. There was a wolf with a pipe in his mouth and a little rabbit and a fox. And the poor little rabbit stood there not knowing really what to do. And underneath was "a Barn worker" written. Whoever had that joke I don't know. I say it stinks. The wolf was looking at the rabbit, probably to want to eat it up. I have no desire to eat anyone of you. If you want to work, you work — for your sake, not for mine. You can walk and I won't even touch you. You stand on your feet. I talk about Gurdjieff not for my sake, for Gurdjieff's sake. For the sake of Work, of trying to make it clear to you what is Work, and how perhaps you can find an answer in your life if you want to try to apply it. To find out what it is worth for you. That's why I talk, and if there are no people who want to hear me, it's quite all right. I stop. I've said it before. There is enough invested. There is enough available that you can sell it all. What do I care about that? I do care about Work, and keep on talking about it. I say for your sake, it's honest. It's not for my sake.

And so this is what I wanted to tell you. It may mean austerity. It definitely means that you have to revise, perhaps to some extent, your mode of living. Or per-

haps you have to realize that money is not to be gotten from me, than and only for certain purposes, I would say, materials, to the extent that we can afford it. But no more salaries. And no more, if I can help it, helping you out. We are low in cash and in the bank. It is not for that reason that I mention this, because I can manage, and we will get through, whatever it may be. Your gas and oil bills still very much outstanding. I don't want to mention the figure again but it is more than what I mentioned before. I have advanced money for different people. They have lived off us, off the fund. And it's quite right that they have done it. It was willingly given. It means a loan to them which is not as yet repaid and not so easy repayable. And it is not that I want to live on gifts. I want to live on earnestly earned money from activities, from maintenance, from your regular attendance, as you might say, a gift to me which I use and turn around and invest in all of you.

This has gone through my mind for quite some time. How can I tell you. How can I hope that finally you'll realize that in your daily life Work has a meaning. Not at the meeting and not when you are at home and sit nicely in your ivory tower. When you are in the midst of activity. When you are in the presence of other obnoxious people as they are. When you are in the presence of each other and you don't behave in the way I think the person who is honest about his Work should behave. What is that kind of a stigma on a person who wishes to become conscientious. Sometimes, you know, you put ashes on your forehead on Ash Wednesday. Sometimes you cross, if you are Roman Catholic, the sign of the cross in front of your face and your chest. Sometimes you have a posture of stretching out your hands and lifting up your head towards heaven. And of course you can not do that when you are busy carrying something else, or stirring your spoon in a cup of coffee.

But what you can control is your language. And you can control your waste. And you can appear and not be obnoxious yourself. And you can, every once in a while, try to imitate a certain ideal that you have for yourself, perhaps even of what you want to become and towards which you wish to strive because you want to grow up. So that then you tie a string around your tongue and you don't always say what happens to come ~~out~~ in

of your mouth. So that then when you are at the meeting, you remember your daily life, how you have made attempts to break habits which were of course many times already ingrown and crystallized and about which you may not have done very much because you assumed that it was all right for the rest of the world to accept you as you are. You are in a different kind of a direction now when you are interested in Work. Such things are not acceptable. Not to the group. Surely not to me. They are not acceptable for Work's sake.

I have tried to tell you several times, there has to be an impression made on you which comes out as an expression of you. So that something becomes alive in you which shows in the awareness of certain things around you which are higher than you are and finally gives you the awareness of your own inner life. That is Work for you and yourself and on yourself. Still very much to learn.

Give yourself a task for a week. For instance, I make a promise to myself. I will not swear. I will not use any vile language. I will not talk nonsense if I can help it. I will not speak in a way that is derogatory to myself. I will not crack vile and dirty jokes. I will not laugh at nonsense. Make a task like that. In conversation, I will be very careful about myself and my dignity. You do it for a week. See if there is enough guts in you. Test yourself every once in a while. Try to be honest. Gurdjieff says that once, you know, that at least for once be honest with yourself. We are very seldom. But we can be if you wish to be. And why do you want it, if you want it? That you think about, why do you want it? Because if you come to a conclusion that you want it, you will understand what I mean. And reversely, if you don't understand what I mean, you don't want it. There is no way between. It's either yes or no about Work. A long period can be as patience, but constantly with the wish which is a yes to know. It does not mean that you will accomplish miracles and that they will happen overnight. And that maybe the patience that is required may be longer at times even than you wish. But the attitude has to be positive regarding Work, day after day. You understand that? Day after day. No wishy-washiness about Work. You are here at the Barn.

You are not somewhere else. The Barn has that meaning. The Barn is a Group One in that sense; and perhaps even Group Two, in the meetings. It was not a Group Three, like you can have in New York. There you can go and come and you can plead guilty of not having thought about Work at all during the day, without any qualms of conscience. But not here. And it's not because I am so strict. It is because Work requires a level. When we talk about the necessity of an understanding of oneself for the sake of freedom, what is meant by such freedom? To be able to walk away from the earth and not to be bound any longer. To be able to do on this earth what is required to be done and not think it. To be able to understand people I have dealings with in their mechanicality, with the knowledge which for me is no longer mechanical. And that I am able to become what at times, when I consider myself, and I hope for the best, which then at such times I would like to actualize in my life. For which I then pray to God to help and to assist and to make me awake. And I hope then that, at such a time, there may be a reminder which tells me, as a hairy shirt would remind me, please wake up. Do something about yourself. Don't sleep all the time. Try, if you can, to open your eyes. Only one of them. The other two, they will follow, or they will be there. But one eye is king in the spiritual world. May be you don't understand everything I have said. I don't think it matters really very much. Because even if you understood it now, it won't change your being. Work can only be noticed for yourself in the application everyday, in one way or another. And then Work can only be measured by the results in your behaviour, and the results in your talk, and the results in the allowance of feelings and emotions. To Gurdjieff.

PART TWO

MR. WYLAND: Do you ever prepare in your life for the next moment, for the next hour, the next day? If you do, what is this preparation? Anticipation of what you have to do? Determination of certain things that must be done and perhaps don't want to, but you do. Consideration of other people. Preparing before you enter a room. What will I say. Having a speech all ready, the right word, the tonation, ability of your body to be flexible. How do you prepare? What do you do for yourself to make your instrument more available for the use and

misuse of this life. How do you adapt yourself for the onslaughts of life as it is now being lived by many people? Of the conditions of the earth, how do they affect you? How do you prepare for them so that when you hear them you are not thrown out of gear? Are you often out of gear? out of balance? Then, what do you do? How do you prepare for not getting out of balance? Where is your solidity? What words do you use as a talisman? What is symbolism for you? And do you carry any kind of a symbol with you? Is there certain mannerisms or behaviour forms that you use to remind yourself of yourself, of your life, of your wish to wake up. This is what I really mean by a preparation. Preparing to meet God. Preparing for your life in death, ~~feeling~~ saving it. Preparing for an understanding, to hold on to that what can be held. To hold on to that which is valuable, which has already certain qualities that belong to a different kind of a world, more ethereal, less dense, with which you could cross the threshold. I don't mean now physical death. I mean a death of yourself in which many things which you have already done several times become commonplace, and then after a little while as habit, are only two centered and perhaps only one center and still belong to you. But they are gone practically even if you once in a while perform them, ~~want to arrive before them~~, out of habit, or mechanically, or completly unconsciously, without any further possibility of a thought and perhaps even crystallized. They flexibility that you need. How do you decrystalize yourself? How do you prepare for that kind of a bath? You see, when a crystal has to be dissolved in water, you bring them together, of course. Sometimes water is not sufficient, may be it needs a little acid, may be alkaline, may be a different kind of a condition, may be oil, in which it is soluble. May be the temperature is not high enough, you have to heat it. The reation velocity of getting into solution may take time, and after sometime perhaps it starts to nibble at the crystal and then gradually the crystal disappears and there is a solution, still having the properties of the crystal, but more fluid. This is what I mean for a person to decrystallize gradually, to become more fluid, more flexible, more able, more adaptable, more wishing to be small when he has to be small, wishing to be silent when he must be silent. Wishing to find the right word when the right word means a great deal. Wishing to have the right thoughts when the right thoughts will help you to banish the thoughts

which are in the way. Wishing for the right kind of attitude towards others in caring or in associating or in whatever it may be that you prepare by yourself, what kind of a man do I wish to be in the presence of others or by myself. What do I Work for? What is this ideal that I still believe in that is accessible to me when I am young or a little older, a little more mature, a little more crystalized. May be something else is needed to decrystalize, a little stronger acid or different conditions or even fire or a shock, or taking away things from you or may be suffering, or may be losing even your face. What is it for preparation? What do you build within yourself, a little church, or a little home, or just a room, just a simple little thing, just a table and a chair, may be not even a table, may be just you need to write on poems to the Holy Cross. May be you can find yourself in that kind of a silence and may be you don't need a room. May be everywhere is room. Can I live that way? The constant attention of wanting to find out what is the value for oneself, put it on the basis where it belongs in relation to other people, to other beings, to other forms of life, to animals, to creation in general; so that what is alive, and what you wish now to be aware of themselves, like you wish your life to become aware of yourself, because awareness is freedom. Aliveness is still bondage. And freedom, again, for what? And what then in the end of endlessness when all freedom has been reached and fusion has taken place with the infinite. What is that then as existence? Or is it the loosening up of all existence into just being, without wish for further expression. Why all this creation of forms? Why are we on the Earth? What is this crystallization of ourselves on this Earth? Why do many people remain unconscious? Why is there Karma to understand for oneself, what is what?

To Work we have a simple day today on a Saturday and tomorrow it is Spring. That is what we call it when the sun goes, I said the other day, to the horizon and the equator at the certain point in the ecliptica, which is the path of the sun where the zodiac signs are. And it enters into a new sign, Aries, the beginning of life, aliveness. Where is our sign of beginning of awareness? Where is our horoscope in accordance with

the sum? Where are the signs which are based, not on life as we know it, but on awareness as we would wish to know it? Where is the strength for us to be able to live that kind of life, entering constantly into the newness of that what is created and constantly being exposed to more light for one's 'I' to take it in and to grow, and finally to function as a beacon in this dark world. There is so much more to work on yourself than you think. And you only don't know it because you don't think enough. We have to learn to think also. We have to learn not to be satisfied by being asleep, or not to allow it, to say, it is too bad, isn't it, and then go on. To say, it's too bad that I don't want to take a task and then go on. It's too bad I couldn't answer that question, and then just continue with your life and not have any bad feelings for yourself. What is this, what we call ~~it~~ knashing of your teeth. Is that what you really don't wish? And you also know, should not be, and nevertheless is. And you have to accept it as human beings must accept so many things. Because the humanness has to get away from the being and that what is left could become God, in time. We work for that. We work for that kind of an understanding so that ultimately such freedom can take place, in which freedom we do not even ask the question why one exists. Try to understand it, in infinity there are no words, there are no concepts, there are no questions or answers. There is an allness, an all and everything in being, in that what is and always will be. One says then, for ever and ever. A concept we can not experience because we do not know what is really ~~meant~~ unity. We prattle a little bit about it by saying combination of three centers, fusion of three bodies, God being the omnipresent, everywhere, always. And we talk and ~~we~~ even, we talk with a form and ~~the~~ a words and a sigh and breath. But still it is not real yet, as a silence, ~~but~~ which is never to be forgotten. And allness always is, ~~And allness is~~ present, ~~and~~ in the midst of all activities of this Earth, of oneself, of all the injustice of all that we call politics, of all the doings, of all ~~his~~ selfishness everyone seeking where ~~it should~~ is his gain for himself, no sacrifice. All the things being sent to us, like a bad day, is still being sent by God to ~~make~~ t and never to consider it ugly, because all of it ~~that~~, if one can start to understand it, belongs to one thing only, to the totality of all life in which there is no division.

Such thoughts once in a while can help you to overcome the difficulties in which you are. But you must Work for that. Because ~~these are~~ if is not, not given to man to just sit and receive. A man must go out, he must Work for an inner life, living. He must go the bridge of fa and God will meet him on the other side. He has to dare to be alone in order to understand the allness of all things. He ~~must~~ has to pray, he has to become meek, he has to know his value. He has to know many things but he must never be lazy. He must always remember that patience is not a question of laziness but of great activity, because it is under control. ~~And then when this happens~~ And that what is habit is not impatience.

We Work again tomorrow, Sunday, the first day of Spring. May be with a little snow still on the ground. But we are welcoming the possibility of further growth. If we wish it can be there. If we believe, we can do, we will do. If we can hope in the right way, care in the right way, unselfishly, hope for that ~~which~~ what is unseen, to ~~believe~~ believe in the existance of conciousness and conscience. To know that somehow or other, not someday and not sometime in the future, but then, when the future is now, and when the past is still here, and then the totality of ~~the~~ time has become the moment in space without further dimensions, and without further questions asked.

~~Is this~~ It's a Sunday, tomorrow, a day in which the sun should be the center of your existence. When the earth exists it is only existence without anything else. When the sun exists for you, it is the beginning of your life. Have a good day tomorrow. So, good night everybody.

END TAPE

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